# THE PACIFIC

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## THE FAILURES.

We who have failed, remember this of us—
Oh, you, whose hands have grasped the luminous
And lovely thing that is your soul's desired,
Though once we fell and blundered on the way,
Though now we turn shamed faces from the day,
Remember this—that once we, too, aspired.

We who have failed through weakness or surmise,
Be gentle with us if we turn our eyes
Sometimes from sight of those victorious,
Crowned and exultant on the farthest height,
Seeing that once we watched our arms by night,
Seeing that once we dreamed to triumph thus.

We who have failed in life and love and task,
Surely not overmuch this gift we ask.
Be not too scornful, you, whose glorious,
Undauted souls pressed on through flood and fire,
Of those too weak to grasp a great desire.
We who have failed, remember this of us.

—Theodosia Garrison.

# THE PACIFIC

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**2716 Hillegass Ave., Berkeley.**


## PACIFIC COAST NOTES.

The Los Angeles Young Men's Christian Association is doing special work which is deserving of high commendation. Several secretaries are employed along the line of the 240 mile aqueduct now under construction for the city's future water supply. Four young men equipped with teams are engaged in the work.

Honolulu made recently a good record in the raising of money for a Young Men's Christian Association building—$193,068 pledged in a five and a half days' campaign. The largest gift was from Mr. C. M. Cook—$50,000. Honolulu has a white population of about 10,000. To the building fund 993 persons contributed.

There was recently in Seattle a unique pulpit exchange. Thirty-eight ministers of nine different denominations exchanged pulpits the same Sunday morning. The Daily Times the previous evening contained their pictures and announced their subjects. All the leading Protestant denominations were represented in this exchange except the Episcopalian.

The report having gone out that ex-Secretary-of-the-Treasury Gage, who has been residing near Point Loma for several years, was a Theosophist, he said a few days ago in Chicago: "Theosophy? Ridiculous. I am a member of no cult. The fact that Mrs. Tingley was my neighbor probably gave rise to that report. It was too absurd to notice heretofore."

There are people who estimate the Christian forces of a city by the number of Protestant church members. It is a mistake so to do. At the meeting of the San Francisco Association of Congregational churches and ministers last week the Rev. E. L. Walz said that very often Father Carraher, a Roman Catholic priest, climbed the three flights of stairs to his apartments in Green Street Church to plan with him how best to fight the saloon and other evils.

On the east side of San Francisco bay there are enough people living in the several adjacent municipalities to make a city of almost 400,000 population. The consolidation of Oakland, Berkeley, and Alameda, would make the second largest city on the Pacific coast and put all where there would be a more rapid development than otherwise. This ought to be effected without delay, and a few years hence should come the consolidation of all the bay cities into a Greater San Francisco.

There went from San Francisco to China recently a young man whom we believe will have a prominent part in the moulding of that country during the next few decades. It was Dr. Pond Mooar Jee, one of the sons of the Rev. Jee Gam of the San Francisco Chinese Mission. Dr. Jee is a native Californian and a graduate of the University of California. He took post graduate work at Harvard, and now turns to the land of his fathers, and to service as a professor in a government medical college at Tin-tsin. In a short time another son of the Rev. Jee Gam will go to China to enter on a professorship in a government college at Tong Chon, near Pekin—Luther McLean Jee. A graduate in Commerce of the University of California in 1907, he took a two years' post graduate course at Harvard, finishing there in June, and receiving the degree of Master of Arts. We congratulate our Brother Jee Gam in that it is his to give to his native land for the upbuilding of his people these two young men of marked ability and fine character. We congratulate the young men in that so fine a field of endeavor has opened up to them.

Mills College is an educational institution which has long honored the Pacific coast and which Pacific coast people delight to honor in turn. Mrs. Susan T. Mills has given her life largely to the upbuilding of this institution. This year she concluded that the time had come for her to lay aside the arduous duties which she had carried for so long, and Dr. Luella Clay Carson, of the University of Oregon, was chosen to succeed her as president. The new president was installed last Saturday. Among the addresses was one by President Jordan of Stanford University in which it was said: "We have met to mark one more milestone in higher education in California. We are here to greet Mills College, to recognize that she is in law, in hope and in fact, a college, and to assure her new president the sincere sympathy and the earnest support of her brothers and sisters about the bay. With all this, whatever we may do this morning, these exercises become a sort of canonization. Susan Lincoln Mills has lived and worked for the higher education of women since a time before most of us were born. Her experience goes back to the days of Mary Lyon and the old Mount Holyoke, to the institution built at South Hadley in faith and hope, and from which so many influences for good have gone out to every land and almost to every home. Mrs. Mills can remember how good men looked on the experiment of educating women with fear and trembling. She was to be trained for good works, this was Mary Lyon's idea, but, alas, it might be to 'good works not suited to her condition.' The fear that 'an educated woman would show less sense than an ignorant one,' was one of the worries that beset our fathers. That a woman who knew too much might not be a good housekeeper; worse yet, that she might want to write books, lecture on philosophy, even to preach or practice medicine—these were the elements of distress to our good grandfathers, and Mrs. Mills will remember how the best of men used these fears to her own discouragement. In honoring Mrs. Mills as the founder of Mills College, and as a woman who has devoted a long life to the training of women in wisdom and virtue, we honor

the long line of these women, who have seen clearly in the past the demands of the future. In honoring Mrs. Mills we honor Mary Lyon, from whom she first gained her inspiration and her methods. We honor Emma Willard and the other pioneers in women's education. We honor Lydia Shattuck and the others who were Mrs. Mills' colleagues and co-workers. And with it all we honor Mills College, the old Mount Holyoke translated from the tall elms, the green clover fields and the austere winters of the Conecticut valley, to the fragrant environment of California, to the land of pure air, bright sunshine, picturesque scenery and magnificent elbow room, to the land we love because it first loved us." The University of California sent to the installation services a delegation of seven of its faculty, among them being Mrs. Torrey, the dean of women, who said in part: "To ex-President Susan Lincoln Mills, the surviving founder of this institution, which has grown into a college, full, free and fair, we bring grateful acknowledgements, in recognition of a service prophetic in its conception, and executed in unselfish devotion to an ideal. May she be spared these many days to wear the laurels that are hers. To Dr. Carson, who heard and heeded the call to leave a labor of love and of extraordinary usefulness to take up the cares of this college, we extend our most cordial welcome. We know of your work as dean of women and as professor of English in our sister university in Oregon. We see in you a maturity of judgment that is the outgrowth of innate quality and much experience. We have full confidence in you, and believe that the great cause of education, which here finds most admirable expression, will by you be carried forward further and further toward the realization of that which is highest and best in womanhood." Dr. Carson, the president, said in her address: "It is rarely given to any institution to be under the guidance of a leader far up toward fifty years and such an institution must have imperishably engraved upon its life and character and upon its influence—the purpose and will of its guide. Education, useful, Christian womanhood is inscribed over every portal to Mills College and in thousands of hearts as the purpose of her whom all its students have known face to face and loved. And it is a sacred inheritance to any one who comes after to promote that purpose and hand it down unimpaired—if it be possible—to future generations. Administrations change, but every institution that endures has a spirit that is imperishable and unquenchable . A spirit is alive in this institution that has yielded to no discouragement and been exhausted by no toil; a spirit born of self-sacrifice, animated by hope and inspired by consecration to service. May we who plan today never forget and never hold lightly the inheritance given into our keeping."

## CHRONICLE AND COMMENT.

The steel mills of the country now have more tonnage sold than at any other time in their history.

Nearly all of the Harriman estate of $149,000,000 was accumulated in ten years. It took Mr. Rockefeller forty years to amass his wealth and Carnegie about the same length of time. The Astor and Vanderbilt fortunes rest on a foundation three generaions old.

Anarchists are changing their policy. In the past they have been agitating among the working classes. Now they are coming to a realization that this is lost labor, or at least too much labor for the results reached. They will try to get hold of the children instead and teach them the principles of anarchism. To teach the children the agitators must have schools, and to begin with they will have Sunday-schools and evening schools in various cities. In New York they are doing that kind of work already, and are planning to erect school buildings.

In an article on the opening of Congress a Washington correspondent says that most of the members are hankering to get back to Washington when at home, and anxious to get home when in the capitol city. In this list, however, it is said must not be included Senator Newlands of Nevada. "If Mr. Newlands has any hankering to spend the recesses of Congress in the State which technically he may call his home, he does not reveal it to the casual eye. He drops in on the boys once every six years, and has himself re-elected, but for the rest of the time Nevada remains for him a large pink space on the map of lands to be irrigated."

Our cotton manufacturers feel that they cannot compete with the Japanese exporters to Manchuria under present regulations. Ever since the close of the Japanese-Russian war exports from the United States to Manchuria have been shrinking. In the case of cotton piece goods, which constitute one of the most important lines of merchandise shipped from here into Manchuria, the Manchurian orders have been cut in half since the war. "The open door policy fought for by the late Secretary Hay has not been afforded us entirely," says one of the cotton goods manufacturer's agents. "And without the open door we are powerless to cope with Japan. Labor in Japan is far cheaper than here, and when the Japanese are sending their goods into Manchuria duty free, while we are assessed, it is a physical impossibility for American exporters to cope with them. All we desire is to have the Japanese exporters pay the same custom duties we are obliged to pay, and that we be given the same rates on the Southern Manchurian railroad as those allowed the Japanese. For a long time discriminating rates have existed on the Manchurian railroad against shippers other than those of Japan. It is high time for the interests here to bring such influence to bear as will compel the State Department to act in these conditions. There is some way to bring about a mend to such conditions, and it should be found at once. This government was willing enough to make a great demonstration against Nicaragua, but when it comes to Japan that is an entirely different matter."

## SYMBOLISM AND REALITY.

**W. N. Burr.**

The "exclusive right" to the term "Modernism" is not owned by the Roman Catholics. "Modernism and the Sacraments" was the subject under discussion at the meeting of the Congregational Ministerial Union in Los Angeles last Monday, and if the Pope had been there he would no doubt, have eagerly asserted that "Modernism" is the Protestants' own word. For what is it but the spirit of free inquiry looking into things, and demanding that they give account of themselves in the light of modern thought? and what is that but the same old spirit that gave birth to Protestanism? and how much more does the present Pope like that sort of thing than have the Popes who have preceded him?

The essayist last Monday was Rev. Shelton Bissell, of

Long Beach. In an admirable paper, that was thoughtful without being heavy, and breezy without being in the least frivolous, he sounded the note of "responsibility and reality" that demands prominence in today's thinking and activity. "Customs are turning from egotism to altruism. The men of nations that try to live for themselves alone are doomed. Symbols are meaning less, and the truth they express is demanded. There is a strong feeling after the **real**, that is begetting an impatience with forms. There is an evident revolt against mere sacredotalism.

"The church may well consider the effect of all this upon her cherished sacraments, baptism and the Lord's Supper. Are they meaningless to us in these days? There seems to be, perhaps, a growing indifference to these sacraments. The sacrament of fellowship, of brotherhood, seems to have so caught the attention of many as to displace regard for the symbolic ordinances of the church. With Edwin Markham multitudes are crying

'Christ came to build a comrade Kingdom,'

and baptism and the Lord's Supper appear formal and perhaps empty. With many, a craving for inner illumination throws out all that seems to be merely formal. They feel their souls enjoying a holy glow without water, and are led to look upon the symbolic water baptism as unnecessary. In view of several candid opinions the time may seem to be coming when baptism must be made optional, or remain as a mere form, and the Supper is nothing if not the epitome of fellowship. It should be made to emphasize the fellowship idea. The door of the Kingdom is not by way of the sacraments, but they help."

In the discussion which followed the reading of the paper, the speakers, in the following order, said:

1. "Not how men feel but what does the Master command, is to determine our action in such matters as this. Not 'shall we continue to observe the sacraments,' but 'how shall we administer them that they may make their appeal to the deeper life of men,' should be our concern."

2. "There is no trend away from these great ordinances. I do not know of a single Congregational church in which these sacrements are not a delight. They are **not** passing away, and cannot so long as we are Christians."

3. "There is a demand for reality. It is natural for men to be asking in this day 'Do these sacraments stand for something real?' They know that the bread and wine and water are **not** the realities, and many are leaving out the **symbol** of the reality as if it were valueless. But the ikon helps men to understand the reality. Christ symbolized. He did not always mean exactly what he said. 'If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.' Take the symbolism out of that saying of Jesus and leave only bald literalism and we miss wholly the teaching of the Master in that passage. We need to grow into a larger consciousness of the **heart** of things,—but the symbol has still the value as a guide."

4. "The Apostles' Creed does not mention these sacraments, but it no doubt includes them. Where shall we stop if we yield to the opinions of the people? Many are saying of the church itself that its day of usefulness is over."

5. "It is the old question over again. The pendulum swings from the extreme ritualism to the extreme of mysticism. Modernism is the **zeitgeist** that the Pope is trying to stem, but we cannot disregard it, nor should we fear it. It is the pressure of the spirit toward the larger life. But we must walk carefully lest we **hinder** the plan of the spirit. The movement of the center of our conception from sovereignty to fatherhood, the emphasis placed upon belief in the Divine Immanence, is leading some astray. Human betterment is being emphasized instead of human salvation. The primary thing is reconciliation as a means to friendship. It is dangerous to emphasize results without due regard for fundamentals."

6. "There is a tendency away from these sacraments. We must learn to re-interpret them in such a way as to make them real to the people."

7. Perhaps there is more of ignorance than of real questioning among the people. A man asked me to baptize his child. Neither of the parents were Christians. I asked them why they wanted the child baptized. 'It would be of comfort to us if he should die,' was the reply. Here is superstition. A woman in my congregation, trained in another denomination, refused to enter into membership with us some time ago, plainly telling me that she was a believer in salvation by immersion. Yesterday that woman united with our church and requested baptism by sprinkling, because, she said, 'I did not manifest the Christian spirit when you talked with me some time ago about uniting with the church that I was regularly attending.' She had been **thinking**, and it led her to feel that bondage to a particular **form** of baptism had hindered her spiritual growth, and she asked for baptism by another form, not because she thought **that** form essential rather than the other, but to show her desire to be right in **spirit**. Particular **forms** may not be essential, but some sort of symbolism is demanded. Christ taught by symbols, the Kingdom of heaven is like unto a grain of mustard seed, leaven, treasure hid in a field, etc. Man's nature demands the symbol of baptism and of the Lord's Supper."

8. "The world has grown since Jesus' time. Would He symbolize as much now as then? The spirit of the age demands **unity**. These symbols have had more to do than anything else with dividing the church into various competing companies. It is not the **essential** that is keeping us separated. Union is most desirable , and to gain it I am not sure but I am about ready to sacrifice the sacraments."

Then the essayist said: "I do not believe the sacraments are meaningless or obsolete; but should we not restate them that they may mean more to an age that is preaching responsibility and seeking reality?"

I walked from the church with a Southern California pastor who said to me: "It may surprise you when I tell you that I was immersed not very long ago, and I think I was led to it by this very passion for reality. My baptism now seems to stand for something as it did not before."

"Do you continue to baptize others by sprinkling?" I asked.

"Certainly," he replied. "If it symbolizes reality to others, though it did not to me, as does the other form, I would not hinder them from being baptized in their way."

A Christian disciple who had been immersed asks afterward for baptism by sprinkling, and a Christian disciple who had been baptised by sprinkling asks afterward for baptism by immersion; and the passion for a right spirit, for reality, for a deeper consciousness of the heart of things, impelled both. So "Modernism" cries for the reality, but symbolism still has place in the reach for a clearer understanding of the truth.

La Canada, California, Dec. 9, 1909.

## OUR DOMAIN.

**Rev. Ben. F. Sargent.**

(Conclusion of an address before the Monday Ministers' Meeting.)

I would sum up these glimpses which ten months' of residence and travel in the eastern states brought to me by expressing my increased confidence in the integrity and wholesomeness of our national life. Should I seek its boundaries of safety would name first:

**Its Homes.**

This revelation came to me as I entered my birthplace in New Hampshire. In imagination I could hear the gentle voice of my mother and the firm voice of my father, and saw again the unbroken group of six children, and said with Pasteur, "I thank God for such a home."

Then there came before me a picture of the home in which Jesus was reared,—a home of simplicity, a home of

**In the New Hampshire Hills.**

industry and a home of piety. Such homes New England was wont to furnish, and they were the bulwark of our national safety and the source and nourisher of our best life.

The most interesting spot near Washington is Mt. Vernon, for there the home life of George Washington was lived. The most interesting room in the White House was the hall where the portraits of each of the former presidents' wives hung over a cabinet containing a silver or dinner service presided over by its owner in the executive home.

"We prize her less for signet than for ring
And count her uncrowned motherhood, the truly royal thing."

The most interesting buildings we saw were the homes of statesmen, poets and authors; yet as inspiring were the multitudinous farm houses, some of them deserted now where real history was lived and where God was daily praised. Such homes have been the bulwark of our national life. From them came the men and women who have populated the West and who have given to the nation a literature and a life, which has made her to be, like Scotia, "Loved at home, revered abroad."

**The Power of the Church Undiminished.**

As I stood again in the little white church in Hopkinton, N. H., sat in the pew which was never empty on the Lord's Day, stood in front of the pulpit where forty-five years ago a lad not yet in his teens made his first confession of Christ; as I thought of its influence upon me and my companions during all these years, I said, "Second only to the home is the church of God as a boundary line to our national domain."

The Church of Christ in New England is the power which redeems its barrenness and comes between its desert of days as the oasis of God. And not of New England only. I found our First Church of Washington, D. C.—a beehive of activity, with overflowing audiences, with Bible school and prayer meeting grandly maintained. It was Children's Day the Sunday we were at Broadway Tabernacle, New York City, and four young men and women were not ashamed to come forward to receive each a Concordance and Bible Dictionary, and thirty boys and girls a Bible each, for regularity of attendance, at the hand of Dr. Jefferson, who that day preached his tenth annual Children's Day sermon.

But time would fail me to tell of the churches in Chicago, Ill., in Grand Rapids, Mich., in Rochester, Minn., in Boston, Mass., in Omaha, Neb. Only to say the church has not lost its power. It is still guiding youth, instructing children, and saying to burdened humanity, like its Master, "Come unto me all ye that labor and are heavy laden; learn of me, and ye shall refresh your souls.'

**The Boundary of Law."**

As a third boundary to our domain, on the north, if you please, I traced the boundary of law. It was my privilege to see law in its making,—Congress was in session—and law in its ultimate adjustment—the Supreme Court of the United States. As I got into Congress I said, Here law has its birth; from this place its going forth is like the going forth of the sun to dispel the darkness of night. I remembered that Bishop Hooker once said of law: "Its throne is the bosom of God and its voice is the harmony of the universe," and I felt with Moses before the burning bush—this place is holy ground. The same feeling was present in a still greater degree, when in the presence of the Supreme Court, our own Judge Brewster at the head, I saw with what pains and care they separated truth from error. There I felt that our government in its final adjustment was in safe hands, and the thought came to me that every patriotic citizen of the land is speaking through these men.

**Long Live the Good School!**

In completing the boundary of our domain there was one competitor which led all others. It was our good schools. The first Sunday in June I sat in the little Quaker church in Amesbury, Mass., and worshiped. The seat, separate by one from where we sat, bore the name of one,

whose lifelong residence we had just passed—John Greenleaf Whittier, the poet of the people. It was he who wrote,

"Long live the good school, sending out year by year
Recruits to true manhood and womanhood dear.
Brave boys, honest maidens in beauty sent forth.
The living epistles of its worth.

Wherever we went the school was in evidence. And not only the common school of which Whittier wrote, but it was our pleasure to visit several universities like that of Chicago, Harvard University, and Wellesley, and to come in touch with many university men and women, and I said then and say it now, that our land is safe with such defenders. Jehovah's statement that Israel was "eaten up for lack of knowledge" could not apply to us. Then I thought of our own schools—with our colleges and seminaries, with our two great universities leading all, and I said, California, the land of our adoption is excelled by none, and I thanked God for our good schools.

On our return, as we passed to scenes of California's earlier struggles, I recalled how each newcomer was asked,

**"What seeker are you?"**

Every one coming here, the questioner explained, is one of four "seekers" He lost his fortune in the East and is here to make another; or, he lost his health there and is here to regain it; or, his name was dishonored there and here he seeks a new reputation; or here, a tourist, he seeks new pleasures and new surroundings. Now which one of these are **you?**

But returning to this state I would add a fifth class of seekers—they who seek here the kingdom of God and his righteousness. And there is no way so good as by bestowing upon this state the fourfold gift—pure homes, live churches, just laws, and good schools. That which made the East so great will make us great. We have more to be thankful for than they. So let us thank God and take courage.

"Our forefathers gave thanks to God,
In the land of the stormy sea,
For the bread hard wrung from its iron sod
In cold and misery.

Stern frost had they full many a day,
Strong ice on the stormy sea.
They thanked their God for the gift of life,
And how much more should we!

For we have a land all sunny with gold,
A land of the summer sea;
Gold in the earth for our hands to hold,
Gold in each blossom and tree,

Comfort and safety and peace and joy
From the mountains down to the sea;
They thanked their God for his good grace,
And how much more should we!

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Next Monday at the meeting of the ministers of San Francisco and vicinity the Rev. Dr. Adams will speak on "The Jews."

## THE CONSTITUTION AND GOVERNMENT OF SPAIN.

**By Prof. Granville F. Foster.**

No existing nation of Europe presents such a striking example of continued increasing decline in power and influence during the passing centuries as Spain. Her history is indeed an unspeakably sad one. Once she was the leading power of the world. Her possessions in territory were vast. Mistress of nearly all of North America she shared with Portugal, South America, and owned besides much in Asia and Africa. Gold, diamonds, and in fact all sorts of precious stones were brought to her literally in ship-loads—these the product of Mexican and Peruvian mines, worked by captive Indians and imported negro slaves, and in addition to this from all parts of the world came ships laden with merchandise to exchange for the manufactured products of Spain, for her cities had become bee-hives of industry in which all the arts taught by the Moors or directly under the charge of the Moors themselves were carried on. Spain too, dictated the policy of the world. At the close of the Reign of Charles V. the great Emperor of the Holy Roman Empire who was at the same time King Don Carlos of Spain, in the middle of the 16th century, Spain practically controlled in Europe alone all of Germany and Austria, all of the Netherlands, and indirectly shaped the conduct of the Crowned Heads respectively of all the rest of the continent, for not even Turkey or the states that afterwards became Russia, could withstand her commanding influence. Then too in art, architecture and painting. She was no mean rival of Italy and in literature a worthy match of England. Few architects and sculptors in the world besides could vie with those of Moorish blood that before the opening of the Sixteenth Century were supervising building and art in Spain, few painters even in Italy could reach the surpassing genius of Velasquez and Murillo, and only Shakespeare, a Spenser and a Milton could surpass a Cervantes, a Lope de Vega and a Colderon de la Barca. In that age of Spanish greatness, the scholars of Spain were known throughout Europe for their erudition, and thousands of books were issued in the beautiful Castilian tongue on every subject that then engaged the attention of the world, indeed there were many more printing presses in Spain at the beginning of the Sixteenth Century than in the middle of the Nineteenth.

The decline commenced about the Sixteenth Century still continues, if the events just now occurring in Spain are deeper than the surface. Some think that decline must proceed until the whole territory is divided up into the original little nations, by the final union of which, the Spain of Ferdinand and Isabella was made possible, others think the nadin of decline has been reached and the nation is already in the ascendant

But what destructive forces have entered into the body politic of Spain and wrought like a worm at the root insidiously and constantly causing the constantly increasing decline so noticeable in the history of that unhappy country?

First of all we have the Holy Inquisition, more thoroughly established and more persistently administered than anywhere else, carried out in fact with an atrocity so unspeakably fiendish, that one might well imagine that the very devils of Hell could not refrain from blushing in alluding to it or could not but be astonished and abashed at the wonderful finesse with which tortures could be prolonged

from day to day upon poor helpless victims, who often were only suspected of **thinking a thought** which might be twisted into heresy. Men were taken from pulpits or forum, or shop or school at the instigation of enemies or on the evidence of children, carried to underground cells and slowly tortured to death. Sometimes they were burned to death in public, after as much endurance of torture as the body could stand. The result was **inevitable.** People stopped thinking in Spain and became automatic. All that were intelligent and succeeded in escaping the argus-eyed vigilance of the fanicliars of the Holy Office left the country and the result is seen to-day in the stolidness, illiteracy and degradation of an astonishing large mass of the common people. Another cause is found in the expulsion of the Jews and the Moriscoes. These latter people were the descendants of the Moors of earlier days and were nominally Christians, having been forced to do so a century or so before. They numbered about one twentieth of the population. They were the skilled artisans, the manufacturers, the artists of Spain, but Philip III, a narrow and merciless bigot cast them into dungeons, handed them over to the tender mercies of the Inquisition or expelled them from the country. A death-blow was given to the prosperity of Spain, a blight fell on all her enterprises. True for a little time, the gold from America concealed from the actors in the tragedy the true state of affairs, but it soon became apparent.

Another great cause of decline which appears more conspicuously in the nineteenth century than before, was the fact that Spain had far more colonies than she could well manage and while in the seventeenth and eighteenth centuries they were a source of wealth since they were exploited for their gold and silver and precious stones, they became in the nineteenth a source of constant annoyance and expense, for the working of gold and silver mines had almost ceased and the colonists everywhere became turbulent and finally rebellious. While Napoleon was endeavoring to make himself master of Europe, Mexico, the Colonies of Central America and all the Spanish Colonies of South America succeeded in achieving their independence and to preserve the rest , which finally was lost in the late war with the United States. Spain, already poor, continued to exhaust what little treasure she had left until to-day with a population less than twenty millions, she has a debt of two billion dollars, far larger than the national debt of the United States which latter doubtless will be shown to have in the census of next year not much short of one hundred millions of people.

From 1833 to 1873 Spain was in a chronic state of discontent. The making of Revolutions became a fine art. The infamous King Ferdinand VII. died at the beginning of this period, leaving only a daughter his heiress who was made Queen. Don Carlos, the brother of Ferdinand, made the claim that the old Salie law, that excluded females from the thrown was still in force and that he was the rightful sovereign , and as he pushed matters vigorously, a ferocious conflict ensued between Constitutionalists and Carlists until 1840, when Don Carlos was driven from the country. Espartero now makes himself dictator, and soon gives place to Narvaez, another dictator, a merciless ruler, a brigand at the head of affairs. Then Gabrella becomes of age and assumes queenly authority, but she is despotic, frivolous, dissolute, and the Spanish government becomes a kaleidoscope, exhibiting all sorts of forms as she raises now this worthless favorite, or that to supreme power while rebellion follows each other in rapid succession. Taxation was carried to a point almost unbearable, personal liberty constantly infringed, and though the prisons were full of prisoners for political reasons, the whole country was a hot-bed of discontent, in readiness for a revolt which would accomplish something definite. In 1868 the Liberals under Serrano and Prim arose—the queen abdicated in favor of her son Alphonse and fled to France, but the condition of affairs were still in an awful state—the monarchists of two kinds, one in favor of Alphonse the other in favor of Don Carlos, grand son of the first pretender and the Republicans and the Socialists were all contending, and Cuba, too, was blazing with revolt. A liberal Monarchical party succeeded at last and the crown was offered in Succession to Espartero, to a Prince of Portugal, to Pedro I, of Brazil, to two Italian princes, to Leopold of Hoenzollern, which last led to the war between Napoleon III. and the Emperor of Germany, and finally to Amadeo, a son of Victor Emmanuel of Italy, who accepted, and ruled for two years, but the Spanish body politic, too sick to be cured by as good a physician as Amadeo really proved to be, and now followed what was called the Republic, really a dictatorship of Castelar, as unsuccessful as any other previous government, but at last in 1874, the whole country wearied, accepted Alphonse XII, the son of Gabrella, as Sovereign and until within the last few months Spain has had a stable government most of the time under the wise advice and firm, but constitutional actions of the great Prime-Minister Sagasta, whose death some years ago was a serious calamity to his native land, and whose policy, if followed by the King during the last year would have averted the threatening condition of affairs now reigning in that land of Chronic Revolutions. A large number of Spaniards wish a Republic, but there is too much illiteracy, too much of abject subjection to priestly rule, too much of despising of honest labor, too much of a love for little points of honor, too much of a love of forming cliques, too much a desire for revolutions to make a stable republic. A republic is the **best government on earth** for those prepared for it, but all men and all nations are not yet ready for it. The Millenium is some distance off yet, if we judge rightly from the lessons derived from the study of the nations of to-day. The **best government for Spain as it is,** is a Limited Monarchy, such as the country now possesses, if only it could be wisely administered, and Alphonse could, if he will, make it a government loved at home and respected abroad.

The Constitution of 1874, with a few amendments and some excellent laws to back it is still the law of the land. It is as Constitutions go, a good one and needs only to be faithfully followed to make the government of Spain one of the best in Europe.

The Legislature or Parliament is called the Cortes and is divided into two houses or chambers, called, respectively, the Senate and the Congress. Bear in mind the word Congress here denotes only the lower house and not both houses as in the United States. The Senate consists of three classes of members as follows:

First Class.—Royal Princes over 21 years of age, Grandees, having an income of over $12,000 per annum, Captain-Generals of Army, Admirals of Navy, Archbishops, Patriarch of the Indies, President of the Council of State—in all of the first class at the present time, 80.

Second-Class.—Appointees for life by the King—in all, 100.

Third-Class.—Elective Senators. These are chosen by provincial legislatures, university faculties and certain ecclesiastical bodies, each Senator for ten years, one-half going out each five years—in all 180 Senators.

It will be perceived that the Senate consists of 360 members, a body nearly as large as the United States' House of Representatives, but Spain can afford numbers since the members receive no pay. There is one provision here that must not be forgotten, the King can dissolve this part of the Senate and order a new election when the whole 180 (one-half of the Senate) must go before their constituents respectively for re-election or defeat.

The Congress or Lower House consists of 431 members, each elected for five years, if not dissolved in the meantime, following the English custom. A candidate for the Congress must be at least 25 years of age, but no property qualification is required and possibly because the members of this house, like the Senators, get no pay, and only those who have money enough to afford the time can be members, except as sometimes occurs a constituency sends a brainy poor man, and pays his expenses. There is manhood suffrage in Spain—all men 25 years of age or over are voters. When the Congress is dissolved by the King, there must be a re-election and a new meeting before the end of three months.

There is an excellent Bill of Right and the liberty of all Catholics can not be infringed. Protestantism is barely tolerated, for no public worship is allowed protestants and hence meetings must be held in private houses.

There is ministry in Spain, modeled on the plan of England, that is forming a cabinet that introduces bills and shapes legislature but is responsible to the Congress and to the people, and can be dismissed any time, whenever King or Congress think it reflects the opinion of the nation.

In concluding, it is well to know, Congregationalists have several flourishing mission stations in Spain, and that no people on earth make more faithful and earnest Christians than do Spaniards, when once the love of Christ becomes a dominant principle of the soul.

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## THE NATIONAL INDUSTRIAL PEACE ASSOCIATION.

**By Rev. Noah C. Gause.**

Many people are asking what the Industrial Peace Association is and what it proposes to do. In a word it is an organization founded in the interest of industrial harmony with a two-fold purpose, education and conciliation.

It is recognized by many that the time has come in American industrial development when the differences between the employer and employed should be settled by som other means than strikes and lockouts which cause economic waste, engender unnecessary embitterment between classes cause suffering to the public and frequently lead to bloodshed.

Therefore the Peace Association proposes to carry on a campaign of education through the press, the pulpit and the platform in the interest of industrial harmony. It also proposes to offer conciliation to the two contending parties by creating a voluntary tribunal to which the employer and employee may submit their grievances for the purpose of arriving at a mutual understanding and subsequent arbitration.

Doubtless the state legislatures will eventually adopt laws providing for compulsory investigation in all labor disputes, thus affording the public the actual facts involved which to-day are concealed, but which, if known, would greatly facilitate the work of the association and compel, through an enlightened public opinion, an adjustment of labor disputes. The association may take a hand in bringing such state legislation to pass.

San Francisco is the national headquarters of the association and it intends to become incorporated at an early date and require all local organizations, forming in the large cities throughout the United States, to secure a charter from the parent body in San Francisco.

The National Industrial Peace Association is virtually an organization of the American people—the third party in all labor disputes—whose supreme purpose shall be to bring the pressure of organized public opinion to bear upon the employer and employee looking to an amicable settlement of all industrial differences.

The association is non-partisan. However, it recognizes the church as one of the greatest, if not the greatest organized factor in society in moulding public opinion in behalf of a worthy cause. When the church of all denominations, irrespective of creeds, lends its support to such a movement it affords a tremendous influence, recognized by men of all classes. In addition to the personnel of the San Francisco association being constituted of representative citizens including the United States Marshall of California and Attorney-General, it contains the Archbishop and Bishop of the Catholic Church, two Protestant Bishops and two prominent Rabbis, one of whom is the President of the association.

The association has the personal endorsement of President Taft, Vice-President Sherman, the Secretary of Commerce and Labor, Charles Nagel, and many others of national prominence.

In conclusion whatever the work of the association may eventually lead to, it recognizes that its first and most important object is a propaganda of education in the interest of mutual understanding and industrial peace, realizing that, according to the motto of the association, "in the end there is nothing else but justice."

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## ENDEAVOR NOTES.

**Wm. H. Scudder.**

Topic for Dec. 19: "Our Christmas Gifts." Matt.2:1-11.

The Christmas season brings to the world in ever-widening circles the great event of the birth of our Lord. More people are made happy this year than ever before in the exchange of gifts, because of this greatest gift of Eternal Love which appeared in Bethlehem's manger. Christmas centers around that great coming. The question is often asked, whether we are not robbing the day of its significance in the custom now so firmly established of teaching the children to expect gifts, and emphasizing Santa Claus as the bringer. Does this not teach that "It is more blessed to receive than to give," and does it not set the Christ aside. The question is a debatable one, and might start a profitable discussion in the Endeavor meeting which would place Christmas in a different light to some. It is not my purpose to discuss it here, but to help to make the day what it should be.

My mind reverts to a Christmas spent a few years ago

in Berkeley. The home was one of the finest in that city, the people were wealthy, the occasion rather out of the ordinary because of guests who had come from abroad. The feature of the parlor was an immense fire place into which a six-footer could easily walk with armes stretched out on either side. Every thing that art could suggest, or money purchase was there. The beautifully decorated tree, the gifts hanging from glowing boughs, while the great fire place gave forth cheer, and light sufficient to obviate the need of electric lamps, for it held a great log about whose rugged form were blazing faggots. At a given signal all the guests seated themselves about the fire place, the children on rugs, (and many of us became children that night), and in the hush that followed a voice was heard beginning the narration of that beautiful German tale of the shoemaker who wished to see the Christ, and all day watched in vain, notwithstanding the promise of His coming, as only a poor woman, a tramp and a lost child strayed into the little shop. But the Christ came; and as the story ended, Santa Claus was in the background, and the gifts had a deeper meaning because the spirit of the Christ was foremost. Any one could do the same with little thought and trouble. It would repay any effort a hundred fold,to feel the difference between a mere Santa Claus Christmas, and the hallowed joy, with just as good a time , of the Christmas with Christ in it.

"Our Christmas Gifts." What are they to be? All of a material nature? Let us not forget that material gifts can beget a world of blessing. Mr. Jordan once said that happiness must be **earned** if it was really to be obtained. Christmas is surely a time to earn it. To take some simple gift to a child not blessed with many of earth's good things; to send a remembrance to some "shut in," and be on hand when it arrives and is opened; a hundred ways in which we can bless others and **earn** our happiness. But after all we might seek to give something more than material gifts. There is scarcely anything that brightens us more than song. Why would it not be possible for a group of Endeavorers to learn some of the beautiful Christmas carols which we have inherited, and are so neglected, and use them on Christmas day. Some one who cannot go to church, some inmates of an institution like the hospitals, the asylums, the Home for the aged,—an hour spent out of the day that brings so much joy to us, in singing carols, would bring much joy into lives that need it much more perhaps than do we.

"Our Christmas Gifts." Gold, frankincense, myrrh—we may have none of them, but to give our service, be it ever so humble, and slight, to the Master who came to bless others through us, will be to increase His joy, and that will multiply ours.

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## ENDEAVOR NOTES.

Wm. H. Scudder.

**Topic for December 26—Our Responsibility For Home and Foreign Missions. Matt. 28:16-20.**

The last Sunday in the year is a fitting time for the Christian soldier to re-examine his marching orders. Next year's campaign will depend very largely on the view we take of our commission—"Go ye into all the world." The year 1910 is to be a great year in Congregational circles in this connection. The celebration of the formation of the American Board one hundred years ago, will bring before us, most vividly, what our particular effort has been able to accomplish in one centuy towards the fulfillment of our Lord's ideal, the establishment of the kingdom of God on this earth. This will again and again emphasize the fact that Christianity and missionary enterprise are one and the same. If we believe in Christianity we believe in missionary enterprise, and the strength of our belief in the former is measured by our ardor in the latter. The world is growing smaller every year—that is, its remote parts are becoming more accessible. The marching orders are more easily carried out today than ever before, and the times are ripening with astonishing rapidity. It is in the last of the campaign that results crowd each other. A new resolve, therefore, on the part of every soldier Endeavorer, to obey orders, and expect great things, will strike courage into every heart.

What will enable us to see our responsibility more clearly? What will make it more attractive? Nothing strikes the average American more forcefully on looking over the un-Christianized masses, than the absence of purpose in their lives. That absence is often laid at the door of grinding material circumstances. But this is too small a door to allow for the lack of purpose in millions of human beings. Life's problem is not solved when opportunity for material betterment lies around us, though this may help alleviate much misery, and remove hardships. There must be some vital force implanted in each life, which is great enough, powerful enough to reconstruct the entire man. It must be far enough reaching to project itself into the soul, the centre of the human constitution. Christ's gospel gives that, rather—**it is that.** It puts that purpose into life which heathenism cannot furnish, and it is ours to thus help make purposeful lives which will transform all heathendom. If every Endeavorer should put that purpose into one life next year, would it not be something worth the while?

So much is heard of the nations, particularly the non-Christian nations, looking to American prosperity, and civilization and ideals, that it should make every Endeavorer pause to consider just what is involved in that. Is it true that our wealth, comfort, vast business enterprises, and material prosperity, are firing the ambitions of other peoples, who have not been so fortunate. If so, are these the real, vital factors necessary to bring moral beings to their best earthly destiny? However good these things may be, they are miserable failures if men's moral ambitions are not stirred and kept to the front . **Moral ambition**—that is what the gospel supplies, and if America "goes into all the world," and by example or precept, preaches a gospel of gain, or ease, of the abundance of this world's goods, and does not preach the gospel of grace, of brotherly love, of Christ's kingdom, she is recreant to herself, for she owes everything to that gospel practiced by the generations preceding us. The responsibility is placed more heavily on every Endeavorer, to see to it, that the gospel is sent to create **moral ambition** among peoples that crave our civilization, and are receiving lessons in all lines other than religious. And, there is little use to send it, unless we possess it. The times are crying for multitudes of young Americans with moral ambitions. "Home Missionary" is not the word; **local** missionary work is needed, beginning at ourselves!

Another year lies before us. At its close, what will be

our individual value? Not what we have in the bank, or have accumulated in business, or have attained in society. More and more it is becoming apparent that men are not valued by what they can get out of the world for themselves, but by what they can put into the world for others. We are kneeling about the Bethlehem manger these Christmas days. How appropriate just before entering the new year! Steadily, slowly, surely, this old world is being transformed. . How? By what Bethlehem's Babe **put into it.** Therefore the world values the Christ above all who were ever born. And still more must be that placing till the Kingdom comes in its fullness, righteousness, peace, joy in the Holy Spirit. You may place much in the world, according to your talents, but men will value you most if ou can implant the Christ, a perennial source of good, after you have fulfilled your part in the world's life. "Go . . . make disciples."

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**NOTES AND PERSONALS.**

Rev. Daniel F. Fox, D.D., who began his pastorate with the First Church, Pasadena, on December 5, was present at the Ministers' Meeting in Los Angeles the next day, and responded to his introduction in a most happy manner. In closing he said: "The keynote of my message is this: 'God was in Christ **reconciling** the world unto himself.'"

At the close of the discussion of the topic "Modernism and the Sacraments" at the Los Angeles Ministers' Meeting, December 6, Rev. Dana Bartlett, of Bethlehem Institutional Church, made a plea for thought, and prayer, and work for "good government" at the city election the following day. "To me it is like going to the sacrament to go into this struggle," said he. "Our success means more than many think for good government in other cities." The next day the entire "Good Government" ticket was elected.

Plymouth Church, Oakland, has recently suffered a severe loss in the death of Mr. H. Norwood Atkins. For forty years a lay preacher in the Wesleyan Church in England, he became in the closing months of his life an earnest member and deacon in Plymouth Church. He was a man of singular versatility, maintaining throughout a long and honorable business career a deep interest and unusual amateur capacity in science, music, photography and Bible study. His religious faith was serene and reasonable, and was characterized by its relization of the presence of God not only long ago in Bible times but also in this present world. Mr. Atkins was one of the delegates of Plymouth Church to the last State Conference at Santa Cruz.

The meeting of the San Francisco Association last Thurs-


# THE TREMENDOUS NEED

***Of the Churches is clearly brought out in the following resolution adopted by the Northern California Conference concerning***

## The Congregational Church Building Society

"Whereas, the 'Together Campaign' has cleared of debt and put on a more encouraging basis the work of the American Board, the National Home Missionary Society, and the American Missionary Association;

"And whereas, that other great benevolent organization of our denomination, THE CHURCH BUILDING SOCIETY is equally deserving, but at present burdened with applications far beyond the resources supplied by the churches;

"Therefore resolved, that we hereby call the attention of our churches in the United States to this urgent responsibility, and suggest that an immediate national movement be made to meet the present arrearages, and put the work of THE CHURCH BUILDING SOCIETY in a way to meet promptly the growing demands of the churches."

Other Conferences have adopted similar resolutions.

THE CHURCHES ARE WAKING UP!
THE DISTRESS OF THE SISTER-CHURCHES
is touching their hearts! HOW CAN THE NEED BE MET?
Let every church send at once a donation in honor of

## *Forefathers' Day*

up to the mark of the "Apportionment Plan."
to aid the needy churches of the Pilgrim Faith and Polity.
Then we can meet their appeals.
Pacific District Givers send to
REV. H. H. WIKOFF,
Room 16 Barker Block, Berkeley, Cal.

day in Plymouth Church was an occasion of fine fellowship. The Rev. Dr. Cull of Richmond Church was made moderator and the Rev. L. B. Briggs, scribe. The Rev. C. C. Champlin read a paper on "Beginning a Ministry; the Rev. L. P. Hitchcock one on "Finishing a Ministry;" and Professor Nash spoke on "High Lights on the Ministry." The ladies of Plymocth Church served dinner in a most acceptable way to about 75 persons, and around the table there were a number of enlivening talks on conditions among the churches. In the evening the Rev. L. F. Sawyer of the Baptist Church gave a lantern lecture on "The California Missions." The next meeting will be held in Bethany Church.

Richmond Church, San Francisco, has made a very satisfactory sale of the lot on which its house of worship stands. Twenty-three thousand dollars was realized for it, and another corner in the same block was purchased for $9,000. This gives the church a really better location than it now has for it will be away from the noise of two street car lines. The building will be moved to the new lot; the $3,000 owing to the Church Building Society will be paid; a basement will be put in which will be arranged for Sunday-school and social purposes, and a pipe organ will be bought for the auditorium. The Pacific congratulates Dr. Cull, the pastor, and the members of Richmond Church in that so fine a deal has been made. This will put the Church in excellent condition to meet the needs of the field.

# Among the Churches

## CALIFORNIA.

**La Canada.**—On Friday, December 3, afternoon and evening, the Ladies' Aid Society held their first annual "Christmas Sale," and cleared over $60.

**Mill Valley.**—The Rev. S. R. Yarrow was called East recently by the illness and death of his father. Professor Buckham occupied the pulpit Sunday before last, and Prof. Tolson last Sunday.

**Oakland, Fitchburg, Grace.**—There were seven additions to the church Sunday, making a total of 21 additions (all adults) since July. At the bazaar, held last week, the ladies cleared about $80.

**Auburn.**—Last Sunday, the Congregational church at Auburn extended a unanimous and most hearty call to Rev. Seneca Jones of Suisun. Mr. Jones was formerly one of the pastors of Auburn and the people have never forgotten how well they liked him. There is now a very general desire for his return.

**Oakland, Plymouth.**—Five new members were received at the communion service last Sunday, two on confession of faith. The congregation had the rare pleasure of hearing Professor Nash a week ago while the pastor was away preaching at Stanford University. The Woman's Club of the church cleared some $260 as the proceeds of the Christmas Kirmess held recently. The evening sermons on the "Better City," which the pastor is preaching in recognition of the success of the recent bond and annexation elections, are being energetically advertised by the Men's League of the church and are receiving a large hearing in consequence.

**Santa Cruz.**—Two great lectures bp Mr. G. W. Dickie and Dr. R. R. Lloyd at Santa Cruz! Recently people in Santa Cruz met in the Congregational Church to hear that expert in ship building and American shipping, Mr. G. W. Dickie. His address is a happy union of lecture on battle ships and sermon on character building. Dr. Lloyd gave his dramatic recital of "Job," at the invitation of all the pastors in the Presbyterian Church. The edifice seats four hundred and fully three hundred were turned away. The lecture wins from start to finish. The speaker's garments from Palestine, his perfect memory, faultless enunciation and impressive impersonations, all combined to hold and sway the audience. Everybody was pleased. The book of Job is being read with new interest.

**Los Angeles, First.**—Sunday, November 28, was a day of memories for the people of this church. Dr. Warren F. Day, pastor emeritus, gave an address on "These Fifteen Years." In it he told the thrilling story of certain months of splendid effort and joyful victory for the benefit of those who have since joined us. The afternoon and evening of the following Tuesday a delightful surprise reception was given the pastor emeritus and Mrs. Day at their home. As a token of affection a beautiful painting, "Sunset on the Mountains," by Benjamin C. Brown of California, was presented them by their many friends. Telegrams of congratlation were received from absent friends. At the tweilight communion on the following Sunday, December 5, thirty out of thirty-five candidates for admission presented themselves in spite of the inclement weather. The total number of members received during these fifteen years is 2580. The present membership numbers 1958, including the American, Chinese and Japanese Branch churches.

**Pasadena, First.**—"Where He leads me I will follow. I'll go with Him, with Him all the way." These words were the greeting given by Dr. D. F. Fox at the lunch hour of the women's all-day meeting, on the day of his arrival, the first words of the new pastor to his people at any gathering, and at his suggestion the words were sung heartily and with deep emotion as the keynote for the work under the new relationship. They were sung again by the large congregation at the close of the communion service last Sunday morning. Following an inspiring sermon on the possibilities of life, from the text "It doth not yet appear," four little ones were presented for consecration, the pastor weaving the thought of the sermon into the baptismal service. Twenty-six new members were then received, seven on confession of their faith. Of these seven, one was a Japanese and four were heads of families. At a business meeting of the church held last week, it was voted to discontinue the pew rental system, which has been in operation, nominally, for several years. In its stead the weekly envelope system is to be employed, the trustees having prepared a budget for the coming year, including both home expenses and the benevolences assigned the church through the apportionment plan. An effort will be made to persuade every member to contribute to both funds weekly.

**Avalon.**—When the Rev. Charles Williams resigned as pastor of this church, after eight years of faithful service,

it was felt to be a great loss, but with the coming of Rev. M. A. Martin the work has gone on with great vigor. The Woman's Missionary Society is now presided over by Mrs. R. B. Martin, the pastor's wife, and the meetings already held show very plainly that no loss will be experienced in that great work. The forming of a Ladies' Aid Society, with Mrs. Geo. Greely as president, means much to the social life of he church, and at a recent bazaar and sale of work the sum of $100 was realized. The society has over twenty members. The benevolences of the church are cared for by the weekly offering envelopes, and of the $125 apportioned nearly half has been paid, and the balance will be raised. Since June 1, the date Mr. Martin came to us, the membership has been increased by seventeen, eleven of those on confession. The finances of the church are undergoing a change, and it is the policy of the church to come to entire self-support with the close of the present fiscal yeas of the Missionary Society. The services are well attended; the gospel "as it is in Christ" is preached and much personal work done by the pastor and the community. Avalon is by no means a wicked place and the church here has a real and powerful influence on the community for good. Much temperance work is also being done by the W. C. T. U. in connection with the church. Every second month a Sunday-school service is devoted to temperance. The outlook is very bright here, and God is certainly blessing us and showing us our duty plainer every day.

## WASHINGTON NEWS.

### Rev. C. F. Clark, Correspondent.

**Seattle, Plymouth:**—Plymouth celebrated the fortieth birthday of her Sunday school on the 21st. Over five hundred of the Sunday School members were present besides enough of the attendants of the church to pack the building. Reminiscences were given by Mrs. Meydenbauer and Mr. David Kellogg, original members of the school. Remarks were made by Messrs. Everett Smith, James Lynch, H. L. Sizer and Judge Wood. Violin and vocal solos and special hymns prepared by the school made a rich musical service. The down town Thanksgiving service was held in Plymouth Church, Dr. Whitman of the First Baptist Church preaching the sermon. The attendance on some of the services seemed not to be up to the usual number, some have attributed this to the foot ball interest, but we must remember that more services than ever in the outer parts of the city were held. That in Green Lake, held in the M. E. Church, being notably large. Dr. Van Horn in the "Plymouth Herald" speaks a good word for our Denominational papers, including THE PACIFIC, a committee of one being appointed to receive subscriptions for each, Mr. H. L. Sizer acting in the interests of THE PACIFIC.

**Seattle.**—On Sunday the 28th, at the suggestion of the Ministerial Alliance of the city about forty pastors exchanged pulpits with each other, each one preaching in a church of a denomination not his own. Every one heard from so far has expressed entire satisfaction and many hopes have been expressed by both lay and clerical members of these churches that the movement will be more general and become a permanent custom. Dr. Mason of the University Church will deliver the address at the next meeting of the Alliance on the subject, "The Church and the Times." More interest in these meetings is now being manifested by the Congregationalists than formerly.

**Seattle; Pilgrim:**—The Men's Club made a record for attendance at their November meeting, 115 being present at the dinner. City Engineer R. H. Thompson was the speaker. Pilgrim united with its neighboring churches in a Thanksgiving service in the United Presbyterian Church, Rev. J. L. Garvin, pastor of the First Christian Church, preaching the sermon. Twelve united with the church at the last Communion Service. Informal ballots have been given to the members upon which to indicate choice of officers for the ensuing year, the two persons having the highest number of votes in each case being placed in nomination on the official ballot

**Seattle, Brotherhood Meeting.**—Over one hundred men sat down to the supper in the beautifully decorated banqueting hall of Plymouth church, Nov. 24th, Rev. E. L. Smith, D.D., presiding. Addresses were made by Mr. Samuel Greene, Messrs. R. H. McAllister, and the newly elected President of the National Brotherhood, Mr. W. H. Lewis, who gave an interesting view of the last two National Conventions. Our Seattle Brotherhood has placed itself behind the apportionment plan for this region and will help (in its part of the state) to bring Washington into line with the movement. This state will make a schedule for itself, inasmuch as it is contributing for the H. M. S., S. S. and P. S. and C. B. S. alone more than the amount asked by the National Council's Advisory Committee for all Societies. Seattle has been interested in the Brotherhood movement from the beginning. After adjournment a large offering was made by the men present as they left the room to be sent to the Congregational Church that suffered so severely in the Cherry mine disaster. This, being the only Protestant church in the town, lost many members and has a burden to bear in its relief work that will tax it to the utmost.

## OREGON LETTER.

### By George H. Himes.

This has been an eventful day in the annals of Y. M. C. A. work in this city. It marks the beginning of a new era in the "work of young men for young men" here. It was practically "opening day" in the new building on the northwest corner of Sixth and Yamhill streets, or, rather, the first day of the "Opening Week." In the arrangement of the programme each day of this week has its especial function, viz: Sunday, December 12, "Old Members' Day"; 13th, "Workers' Day"; 14th, "Subscribers'; 15th, "Ladies' Day"; 16th, "Open Day"; 17th, "Educational Day"; 18th, "Boys' Day."

The exercises today were reminiscent in their character, dealing with the organization on March 31, 1868, and were presided over by Mr. E. Quackenbush, the first president, who came to Portland from San Francisco in 1865. This gentleman had been a member of the San Francisco Y. M. C. A., and it was through his influence, beginning soon after his arrival, and gradually increasing until the date above mentioned, that the Association was organized. In the outset there were forty-one active charter members, of whom your correspondent is thankful that he was one, and two associate members. Of the forty-one active members representing six churches—Baptist, Congregational, Episcopal, Lutheran, Methodist, Presbtyerian—fifteen are

yet alive, and most all of them still deeply interested in Christian work. The first home of the infant Association was provided by the late William S. Ladd, who gave a room for that purpose over his banking house on the southwest corner of First and Stark streets, rent free for several years. During the remainder of his lifetime he was the most liberal supporter the Association had; and his mantle has worthily fallen upon the shoulders of his son, William M., the present head of the banking house of Ladd & Tilton, who has been the president of the Y. M. C. A. since 1894, and a most liberal supporter financially. His example in this direction had a powerful influence in stirring up other financially able men to a sense of their privilege to aid in the erection of the magnificent building now ready for service, and providing the necessary equipment therefor. The plant as it now stands cost—lot, $116,000; building, $300,000; furnishings, $50,000; total, $466,000. The credit for organizing the conditions which have culminated in the successful completion of this commendable enterprise—a credit to the city and to the Pacic coast—probably belongs to the general secretary, Mr. H. W. Stone, to a larger degree than to any other one person. He has been the human dynamo from whom has radiated the vital Christian spark, the energizing influence of which has been felt by every officer and member of the Association, and in large measure by many who have as yet not outwardly confessed Christ, but freely acknowledge his influence upon human life, and have given of their substance towards the building fund, as an evidence of their appreciation of the work the Y. M. C. A. is set to do.

On November 25th, while on a trip northward from San Francisco, I became acquainted with Mr. and Mrs. Noyes, a gentleman and lady who occupied the seat in the Pullman opposite my own. Some expression of mine relative to events of early days on the Pacific coast led the lady to remark that she was a native daughter of California. I then inquired the name of her parents and was greatly pleased to find that she was the daughter of a California pioneer of 1849—a man I knew well—Rev. S. V. Blakeslee, who will be remembered by all the old members of the Pacific family, as an indefatigable worker in its interests. My first acquaintance with Dr. Blakeslee was on June 15, 1864, at the home of Rev. O. Dickinson, Salem, where both of us were guests. He had just made the trip by sea from San Francisco to Oregon for the purpose of attending the seventeenth meeting of the Congregational Churches and Ministers of Oregon and Washington Territory, appointed to meet that year at Albany, at which, as was his invariable custom, he presented the cause of The Pacific.

Rev. Guy L. Dick, who for more than a year has been the efficient assistant pastor of the First Church of this city, recently accepted a call to the pastorate of Pilgrim Church, made vacant by the resignation of Rev. D. T. Thomas, who is now the pastor at Forest Grove.

A site, 100x100 feet, for a new Congregational church was recently secured at the corner of East Twenty-ninth and Everett streets, for $4,000, by the Congregational Church Extension Board. The site is an eligible one, in the midst of a rapidly growing population, and nearly a mile from any other church. A frame building suitable for Sunday-school purposes will be erected soon, but eventually it is probable, from the present outlook, that it will be necessary to build a large church here.

A week ago four inches of snow came. The "coasting fever" seized a lot of young people. Before evening came one young lady was killed, a young man then believed to be fatally injured—yet alive, however, with a faint hope of recovery—and seven others more or less bruised up—all the result of the loss of control by the man in charge of the bobsled. The following day the chief of police issued an order putting a stop to coasting on city streets. The week in general was stormy, but the snow disappeared on yesterday, and today has been an ideally beautiful and balmy one—more like a day in May than in December.

Portland, December 12, 1909.

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### MAGAZINE COMBINATIONS.

The Pacific and The Review of Reviews for $3:25.

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The Pacific and World's Work for $3.80.

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# THE HOME

### GOD KNOWS.

Through all my little daily cares there is
One thought that comfort brings whene'er it comes;
'Tis this: "God knows." He knows indeed full well
Each struggle that my hard heart makes to bring
My will to His. Often, when night-time comes,
My heart is full of tears because the good
That seemed at morn so easy to be done
Has proved so hard; but then, remembering
That a kind Father is my Judge, I say:
"He knows," and so I lay me down, with trust
That His good hand will give me needed strength
To better do His work in coming days.

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### THE CARE OF LETTERS.

Not many years ago, in a far western town, a lady teacher in the academy of the place was swept from a point of rock while bathing, and was drowned. She was without immediate family, and in the boarding house where she had resided but a short time an inconsiderate landlady threw out into the rubbish-heap a large parcel of old letters found among the dead teacher's effects, and the passing school children gathered up and read the story of the woman's girlhood, courtship, and unhappy marriage, as told in these letters.

In this instance, happily, there was no one to be injured

by this indelicate unveiling of heart-secrets; for the husband had long been dead; but the rude lesson was taken to heart by many in the community. In scores of homes boxes of old letters were looked over and destroyed. Few who heard the fate of the dead woman's letters were willing to run the risk of having their own cherished correspondence thrown to the winds for the gaze of the curious.

More than half a century ago, a young mother, writing a long, confidential family letter from her distant new home to a group of sisters still living in the old homestead, described in detail, and with unnecessary harshness, the faults of one of her children, a young son, and declared that so aggravating were his faults, she sometimes almost lost her affection for him. As time went on, the nervous, restless, ungovernable youth outgrew the faults of his boyhood, which were largely the result of his lack of health, and became the much-loved son, reliable, tender, and generous, the heart's comfort of the mother's declining years.

Long after the mother had been laid away to rest, this letter fell into the hands of the son, and caused him many a pang of regret.

A good lesson for writers and readers of letters follows from these true incidents. The recipient of a confidential letter owes it to the writer to destroy, at the earliest possible moment, any lines which would injure or cause unhappiness to any one, if the letter were to be lost or pass into other hands than those for whom it was intended. If it be desirable to preserve the contents, it is far better to make an abstract of the dangerous letter, in one's own writing, with the time of receipt and any other necessary data, and file it away for future reference, after destroying the original copy. Few recipients of letters pay strict heed to the injunction, "burn when read." The vicissitudes of life in our country are so numerous that the housekeeper has little reason for assurance that her own private box of letters will never fall into the hands of strangers.

It is quite safe to include a general overlooking of correspondence with the semi-annual or monthly house-cleaning, or any change of residence; and superfluous papers of every sort would then naturally be relegated to the fire, for this is the only destroyer whose work can be depended upon.

Letters written by hands now folded in the silence of the burial-casket should receive that careful respect which we would wish accorded to our own when left to the care of strangers. If no loving friend or relative remains to receive and cherish these messages of the years, let the flames devour them rather than permit them to fall into the hands of the indifferent or unfriendly.—The Outlook.

### FOURTEEN ERRORS OF LIFE.

To expect to set up our own standard of right and wrong and expect everbody to conform to it.
To try to measure the enjoyment of others by our own.
To expect uniformity of opinion in this world.
To look for judgment and experience in youth.
To endeavor to mould all dispositions alike.
Not to yield in unimportant trifles.
To look for perfections in our own actions.
To worry ourselves and others about what cannot be remedied.
Not to alleviate if we can all that needs allevation.
Not to make allowances for the weaknesses of others.
To consider anything impossible that we cannot ourselves perform.
To believe only what our finite minds can grasp.
To live as if the moment, the time, the day were so important that is would live forever.
To estimate people by some outside quality, for it is that within which makes the man. London Evening Standard.

### THE FESTIVAL OF THANKS.

Once more the stately march of passing days
Brings 'round the Harvest Home.
On haze-empurpled hills autumn has set
Her torches flaming, where the conqu'ring met
The passing summer. Oh, the sweet regret
Which tempers present mirth,
While hymns of praise are ringing o'er the earth.
This is the glad Thanksgiving festival,
And lowliest hearts confess
Something for which to offer gratitude,
While others with emotions like a flood
Lift shining faces crying, "God is good."
Come, let us offer praise
For golden gifts which bless our happy days.

Oh, are there any souls so filled with selfishness,
So shriveled and gone dry
They keep no windows open to the light
Which never fails? Oh, blind, receive your sight.
The Master of the Harvest passes by;
From Him all blessings flow,
Lift up your eyes and your Redeemer know.

—ANNIE WALL.

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## SIX WEEKS IN PLUNKETVILLE.

**Warren W. Lamport.**

We're six weeks now in Plunketville
and getting settled down;
And take it all in all, I guess we're
going to like the town.
There's something in its business life
that's got the "git" and "go"—
A metropolitan-like air that's bound to
make it grow.

It's true, the devil's on the ground, all
harnessed for the fray;
Saloons, dance-halls and gambling holes
all here and in full sway.
Besides, there's lots of harmless things,
resorts and Sunday train,
Some seventeen lodges, and a rink a-
going it might and main.

But then, I 'spose it's much the same no
matter where you go,
This earth is one big circus tent and all
must see the show.
The preacher's got to buckle in who
holds his own today,
With Satan's hosts a-dragging down, the
world a-pullin' away.

Before we'd been in town a week we had
a big surprise.
From far and near the people came a-
bringing in supplies.
They piled our tables with enough to
start a county farm,
Although there wa'n't enough of cash
to cause us much alarm.

And Brother Stebbins made a speech
of welcome, though they say
'Twas all through him that Brother
Goode was sent away.
Maybe that's so; but then I think, from
what I've heard let slip,
That Brother Goode, however good, had
rather lost his grip.

It seems that some were finding fault
because he talked too loud;
And when he touched on politics that
didn't suit the crowd.
And when the Vanderblinks fell off, the
Grimeses followed too,
Which cut the salary down somewhat,
and that made Stebbins blue.

But now the work is picking up, and
everything looks bright,
And Zion's hosts, along all lines, are
rallying for the fight.
Last week in prayer-meeting, I guess
we must have had a score;
The Sunday morning class as much, per-
haps, and maybe more.

The congregations too have grown, and
now fill half the room;
The people really seem to think the
church has got a boom.
The folks that strayed away last year
are all a-comin' back,
Like hungry sheep from barren fields a-
crowdin' round the rack.

I'm sure I hope it all will last! But then
I have my doubt.
A boom that's merely born of change
is apt to "peter out."
However, we shall keep right on a-push-
ing up the hill;
So just look out for good reports to
come from Plunketville.

—Michigan Christian Advocate.


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